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MISSIONARY MAGAZINE

AND

Chronicle.

THE SEPARATION.



"You have taught me good things, and now my mother is going to take me where I shall not hear them again."—*Page 130.*

SUFFERINGS OF A YOUNG CONVERT IN SOUTH AFRICA.

(From Mr. Passmore, Port Elizabeth, April 22, 1842.)

AMONGST the Fingoes and Caffres, a custom has long and extensively prevailed, of selling the daughters when they become marriageable. The parents consider their children as much their property to be disposed of by them, as their horse or cow, thus exemplifying the statement of the apostle, "without natural affection." Before the introduction of the Gospel the practice, perhaps, was not considered by the daughters a great hardship, being a matter of course, and involving no particular change in their habits. But with those who have benefited by instruction, the case is greatly altered. By this custom, the young female convert is rendered liable to be torn away from her teachers, and again plunged into those heathenish practices from which she had escaped. She abhors the idea of casting off her decent attire—of forsaking the house of God—of again painting her body, and joining in the abominable dances of the heathen. But all this she is expected to do, to render her more attractive and make her sell the better.

Among the distressing scenes I have witnessed, as resulting from this cruel and oppressive system, I may mention the following:—About five weeks ago, at the conclusion of the prayer-meeting, I was informed that a young Caffre girl was about to be taken away, and desired to see me before going. On her coming up, I said, "Where are you going, Umata?" "My mother is going to take me to Caffreland." Observing her sobbing violently, I said, "Why do you cry, Umata?" In broken sentences, interrupted by tears, she replied, "Because, teacher, my mother is going to take me away. When I came here I was like the other girls; I knew nothing—I loved dancing; but you have taught me that I am a sinner, and how I may be saved. You have taught me good things; and now my mother is going to take me where I shall not hear them again." She then asked me to take care of a little book I had recently given her, as her mother would burn it if she saw it. I promised to do so; at the same time I said, "You have obtained it as a reward, and I may never see you again; let me give you the value of it, or, at least, something else that your mother will allow you to keep." She said, "No, teacher, I want my book." But I said, "I will keep your book for you all the same, but let me give you something as you may not come back again." She said passionately, "But I will come back, teacher, for as soon as I am of age, I will run all the way back again."

In about six months she would have been of age. The scene was most affecting. (*Page 129.*) She was surrounded by her young companions more favourably situated than herself, who appeared deeply to sympathise with her, but the sympathy was not confined to them. There was one elderly man, a member of the church, who evidently felt the deepest interest in this young disciple, called to suffer persecution for the name of Christ. I told her that I would pray for her, that she might be kept by the Spirit of God in the path which she had chosen; and, after a few words of admonition and encouragement, we separated.

Before parting, I promised to see the mother in the morning, and try to prevail on her to alter her purpose. In the interval I conferred with a Christian friend, who entered into my views, and promised the mother a sum of money to let her daughter come into her service, but it was of no avail. She promised to bring her back in a month, as she was only going to Fort Beaufort; but, sad to say, our young friend has not yet returned. May the Lord have her in his holy keeping!

SUMMARY.

"THE dark places of the earth are full of the habitations of cruelty !" And how hateful and deadly must be that principle which, usurping the place of "natural affection," induces the father and the mother to make the peace and welfare of a youthful daughter a mere marketable article, sold to the highest bidder, for the gain it will return to the unnatural parents ! And how agonized must be the heart of the Christian convert, when the spirit of this monstrous cupidity, gathering strength and ferocity from hatred to the Gospel, tears her from her beloved teacher and her brethren in Christ, hurries her to the dark land of idolatry, and there *sells* her as the wife of a savage, whose filthy and degraded manners she must loathe, and whose heathenism and licentiousness the grace of God has constrained her to abhor !

Such are the scenes of oppression and suffering, (as the preceding page bears testimony) still witnessed in Southern Africa ; such is the cup of bitterness wrung out for the young disciple, as a special penalty for her faith in Christ, and her attachment to his Gospel. O let the members of our churches, and especially let the Christian *females* of our happy land, prize the blessings secured to them by Christianity, and let them pray and labour for the emancipation of their *suffering sex*, over whose tender sensibilities the iron hand of oppression triumphs wherever paganism reigns.

In directing the attention of our readers, by the present number, to INDIA, we would remind them, that our communications from *Surat* present *Idolatry as it is*, —withering by its influence the noblest powers of the understanding, and polluting and hardening the affections of the heart. As, in the season of prosperity the gifts of God are prostituted and abused, so, when his judgments are abroad in the earth, and the rebellious people are stricken by his righteous hand, they will but revolt yet more and more. Amidst sufferings and enjoyments their purpose is unchanged :—"We have loved idols, and after idols we will go." Yet the day will surely come, nor can it be distant, when these worshippers of wood and stone shall be heard to say, with mingled penitence and indignation, "What have we any more to do with idols !" and in humble adoration at the feet of their Redeemer will exclaim, "Other lords beside thee have had dominion over us : but by thee only will we make mention of thy name."

In *Travancore*, as well as in other provinces of India, where the *native Princes* exercise the powers of government, it will be seen, that injustice and oppression are inflicted with impunity upon the suffering people. Although we must deplore the motives and the means which have sometimes led to British supremacy in India, we cannot but rejoice, that the providence of God has overruled these aggressions for securing the civil interests and the social happiness of the natives. Beneath the government of Britain, the people enjoy blessings which they sought in vain from their *own Rulers*—the blessings of just and equal liberty, well secured and impartially administered ; while the Christian Missionary, instead of weeping over sorrows which he cannot heal, and being hindered in his labours by the heavy burdens imposed upon the people, has a fair field open for his efforts, and often receives encouragement, and always enjoys protection, in his work of mercy. We trust that our countrymen bearing rule in that distant empire, who cannot be ignorant of the evils to which we refer, will be induced, not by the force of arms, but by means not less effectual—by firm remonstrance and friendly counsel—to prove themselves the enemies of oppression, and the friends of the oppressed.

Our letter from *Benares*, written by an esteemed Brother recently arrived in that land of Idols, will be read with interest, as expressing the first impressions of a Christian stranger respecting the progress of the Gospel, no less clearly seen in its

influence on his countrymen, than in its power on the heathen ; and by these sure signs, presaging the glorious day of its universal triumph over lifeless forms of Christianity as well as pagan superstition.

The intelligence from *China* encourages the expectation that the day of her redemption draweth nigh. *Already* her ponderous gates, so long closed against the mercy and the truth of God, *may be opened*, and, if opened, never more to be shut ! But we rejoice with trembling. A solemn—a fearful responsibility rests upon the Christian church. The voice of the Lord is heard with solemn emphasis exclaiming, ‘ Whom shall I send, and who will go for us ? ’ Many a heart valiant for the truth is prepared, in humble dependence on the Saviour, to reply, ‘ Here am I, send me. ’ And the honour intended for us is to send forth the champions to the good fight. We have long professed our sorrow for the multitude of millions inaccessible to our efforts ; we have long prayed for the day when the massive barrier to our benevolence should be removed, and now the hour is at hand to test the sincerity of our petitions and the ardour of our love. May the Church have grace to prove faithful to herself, to China, and to God ! and the messengers of peace, in numbers proportioned to the magnitude of the enterprise, will be sent forth to secure the crown of that mighty empire for the head of her Redeemer.

Upon the shores of *Madagascar* the star of hope is rising. The cruelty of the infatuated Queen appears to be working its own destruction. Dreaded and disliked by multitudes of her own subjects, they seize every opportunity of throwing off her galling yoke and joining the forces of her enemies ; and unless, as we devoutly pray, divine mercy speedily transforms the tyrant’s heart, the blood of the martyrs which she has shed will probably be avenged by the sword of the heathen chiefs, by whom she is regarded with common hatred and deadly hostility.

In the mean time, a wide and effectual door is opened by Divine Providence on the western coast of the island, where the local and district chiefs are willing that their people should be taught. Our enterprising and devoted brother, the Rev. D. Johns, has recently visited these provinces, where he fearlessly hazarded his life for the Lord Jesus and for the deliverance of his persecuted saints. For the present the generous effort has failed, but it will speedily be renewed ; and there is much to encourage the hope that they may yet be rescued from slavery and death, and that the faith for which they now suffer will yet prevail throughout the length and breadth of Madagascar.

INDIA.—EFFECT OF DIVINE JUDGMENTS ON THE HEATHEN.

(From Rev. William Clarkson, Surat, March 26, 1842.)

SURAT has been again visited by very severe fires, which have destroyed at least 2,000 houses. These calamities, instead of having a salutary influence, seem only to make the inhabitants plunge deeper into the follies and abominations of idolatry. The natives assign two probable causes of these fires :—one, that a particular feast was not kept at the proper season ; and the other, that due oblations had not been lately offered to the goddess of fire. To retrieve their past negligence, therefore, they immediately proceeded throughout the city to raise stone-altars, and to offer on them oblations of milk, butter, cocoa-nuts, &c. Brahmins were in requisition to recite the mantras, and to embody the divinity of fire in the images prepared for its reception.

All this was done at a considerable expense, raised in subscriptions from the people. Thousands have been reduced to abject poverty, but nothing has been done for them. The goddess and the Brahmins have robbed them of the fruits of benevolence they might otherwise have enjoyed. Alas ! all the active principles of benevolence are banished from this place. Money flows freely into the service of a senseless idol, or a sensual Brahmin ; but want and misery have no power over the sensibilities of a Hindoo’s heart.

By these facts, it is shown, how ineffectual are temporal judgments to turn a people to their only God and Saviour. I believe that the severest calamities with which this people might, by the awards of a just Providence, be visited, would only make

them cleave more closely to their idols: it seems, as if with an instinctive horror of the truth, they take advantage of every providential dispensation, trying or otherwise, to hold faster to "a lie."

If the fields are parched, and vegetation burnt up, it is because of the sullenness

of some god, taking vengeance for the omission of some trivial rite; and if the bounties of an all-gracious Providence be poured into their laps, it is because of some unusual good humour of one or other of the gods, or a reward for something that their votaries have done.

STATE OF RELIGION AMONG THE GOOJURATTEES.

(Extracts from the Journal of Rev. W. Clarkson, Surat, March, 1842.)

At our morning prayer, three Hindoos came in, with whom I entered into conversation. One frankly confessed the sin of idolatry, and said, "Now, I have come to you, to know how the sins of my past life may be forgiven; whatever you tell me, I am willing to do." I proceeded to show that by faith alone in the great sacrifice could we be pardoned. But said he, "What words must I use, what form of worship? In telling me to believe, you tell me nothing. I want to know what I am to do. Surely something must be done, or else what good can result?" I still further explained. He was much disappointed, and said, "Prescribe to us something to do, whereby pardon shall be rendered certain, and a thousand of us are ready to follow you."

The above, as illustrative of the Hindoo mind, is not unworthy of attention. The natives are greatly disappointed at hearing us, after exposing false remedies, propound the simple one, Believe in the Lord Jesus Christ. They expect something from us in the way of positive institutes; something external, that shall enable them to say, "We have done thus and thus, and we now claim the reward." They cannot bear the spirituality of Christ's religion. They can hardly fancy that to be a religion which does not consist of positive rites. Many will listen till they hear of Christ. His Cross alone is foolishness. This is indeed "the stone which the builders reject."

After I had addressed the natives, they proceeded to ask, "If the Gospel saves from sin, why do you sin?" I said, "If you can charge any sin on me, do so, and I will abandon it." They again said, "If the Gospel secures to you pardon and holiness, why are you not satisfied, why do you come out and teach us?" They meant by this question to intimate, that if I had secured pardon, I did not need merit, and therefore it was unnecessary to procure more by instructing them; for an idea of my acting only from benevolence never entered into their minds. I said, "If I knew of a remedy for the cholera, and did not make that remedy known, I should be highly culpable. So, having found a mode of pardon myself, I come to communicate it to you." A furious Mussulman asked why I did not wear a beard, after the manner of Christ, and said, "First conform to the example of

Christ, and then teach his religion." Dress, meats, drinks, bathings, &c. constitute, to their carnal apprehensions, the sum and substance of religion.

Went to a new place in the city, and asked the people if they would hear me read a tract. They assented, and I proceeded to speak of the one true God. They all said, "We worship Him, and no other." I asked, "Do you not worship Ram, Shiva," &c. They said, "Yes, and they are the true God—each and all." Plurality is no impediment to their belief, for when pressed, they say it is the same God under different forms and names." A Parsee priest interrupted us, and said to me with assumed consequence, "Why do you teach the people? what can they, poor ignorant creatures, understand? Teach the wise." I answered, "They can very well comprehend." He then said, "Do you not know that our caste has published a book in Bombay, which completely overthrows your religion?" I asked him to produce the book, and I would answer it. He then sent for it, but, I suppose, from fear of a discussion, countermanded the order. He then began to read my tract aloud, "There is one spiritual God." "That," said he, "we all acknowledge." "You acknowledge it," I said, "but do not practise it; you worship the sun, river," &c. "And who is the sun," he asked, (meaning thereby to assert that the sun is God.) I answered, "It is part of the creation of God, and consequently should not be revered as the Creator." He then said, "Was not Christ made by God? why then do you worship him as God?" After having answered this, a youth exclaimed, "If Christ was God, why, when the Jews hanged him, did he not save himself?"

On returning home, I met a Brahmin, who, with others, freely conversed with me. After I had shown that their gods were false, one retorted, "Why then do you worship them?" On asking an explanation, he said, "You worship Sita, the wife of Ram: we have seen her image in your temple." This was an allusion to the image of the Virgin Mary, whom the Hindus look on as their own goddess Sita, worshipped in the Roman Catholic chapels. A striking illustration this of the stumbling-blocks presented by the Romish church, to the

conversion of the heathen. I explained to him the difference between false and true Christians; but it is not easy under such circumstances to produce any good impressions.

On the occasion of a flood, the natives came into our compound. I took the opportunity of addressing them. When I concluded, a Brahmin, to excite prejudice, said, "I have heard that Missionaries are sent from England for their bad deeds, the English people being unwilling to keep them in their own country." An answer to this was not difficult—the assertion itself evinced fearful malice. A Parsee then seconded his efforts by stating positively that we had lately given 1000 rupees to a convert, as a bribe to induce him to forsake his religion. On my upbraiding him with what he knew to be a wilful lie, he was silent, but afterwards said, "Why do you come here to disturb our peace? go and teach the Roman Catholics, or the sinful of your own country, or the Africans—we are satisfied with our own religion—you only do us harm." A

Brahmin then insisted that what I had stated of the Hindoo gods was not in the shasters. The people knew it was false, and did not attend to it. He then said, "He teaches nothing that is really new—do we not teach exactly the same moral precepts as he does?" The people did not assent, for they knew that this also was untrue. On their defending idol worship, I asked "If the idol of yonder temple, now actually under water by the flood, cannot defend itself, how can it save you from evil of any kind?" The answer was awfully characteristic of a Hindoo wedded to idols. "He is under water, because he chooses to be under water; if he likes, he can at a gulp drink the whole river up." This was like an answer I once received after I had appealed to the known debaucheries of the god Krishna. The objector said, "These debaucheries prove him to be god, for did you ever hear of a man being able to commit them? What you allege as proof against, we allege as proof for his divinity."

OPPRESSION OF THE NATIVES IN SOUTH TRAVANCORE.

(Extract of a letter from Rev. John Cox, Trevandrum, April 19, 1842.)

THOUGH at present my congregations in the villages are free from any peculiar persecution, the whole nation is sick and spirit-broken, by the evils which its native rulers are inflicting upon it. So long as these sufferings continue, what can we expect but to see the people bowed down in soul to the earth, and lost in earthly things! I will mention an instance which has very lately occurred.

There is a bridge in course of erection, near our premises, the stones for which are brought from a place about 14 or 15 miles distant. These stones are carried by men; and for carrying a stone, requiring two men to raise it, the whole of this distance, the sum of two chuckrams is paid, or one chuckram each man; that is, about one penny for carrying a heavy burden 14 miles. The Sircar-allowance for carrying burdens in general is half a chuckram per mile; and if this case were represented to the officers of the Sircar, they would, no doubt, say that the people have been paid according to that rate; and very probably money to the amount has been paid out by the higher officers to the subordinate officers: this they call paying the people, while at the same time they pay the money to those subordinates *with the knowledge and conviction in their minds*, that the latter will pay only a portion to the people, and keep what they can for themselves; the portion they pay to the people depending, in a great measure, on their standing with their superiors in office. When *that* is bad or doubtful, they are afraid

to oppress the people much; when good, they oppress them without measure. Again, the good standing of these functionaries with their superiors depends on the amount of bribe they pay them; and to pay bribes largely, they must extort more from the people, so that these evils afford mutual support: the more an officer is in favour with his superior, the more free he is to oppress the people; the more he oppresses the people, the more likely he is to obtain the favour of his superiors; not *because* he oppresses them, but, through his oppression and extortion, he derives the means to purchase the favour of his superiors; and they, knowing full well what he does, continue their favour to him, until another comes who can and will purchase it at a higher rate. This is the system from the highest to the lowest.

But it may be asked, why do not the people obtain redress. I answer they cannot—they *dare* not, seek it. They *cannot*, for their judges are the very parties against whom they have to complain; they *dare not*, for if they appeal to a higher tribunal, the latter will make a show of hearing them, in order to get a bribe from the accused party; then either dismiss the case, or postpone it; and happy for the complainant if this be all. Perhaps the case may be decided in his favour; then an order is sent, most probably, to those whom he has accused, to carry it out against themselves or their friends; and this order is often sent with the knowledge that it will be disobeyed; but it is useful, because it is the means of

another bribe. Often a worse result attends him who has dared to complain of injustice; his case is investigated; by bought false testimony he is cast, and by the same means a counter-charge is brought against him, and he is condemned as a malefactor, imprisoned, or, perhaps, tortured to death!

I mention these things because I think if we continue to stand by in silence, we shall be guilty; because the system is injurious to the work of the Gospel, by de-

pressing the poor to the state almost of beasts, and by debasing the rich almost to that of devils; because it contains in itself no hope of reformation, and because exposure will be felt and feared by those in whom fear would act as a motive to amend the evils which they have the power to remove. I know if exposure is made, martyrdom to some may ensue; but if righteousness demands the exposure, the lot of the righteous will be to be martyred.

GENERAL PROGRESS AND POWER OF CHRISTIANITY IN INDIA.

(From Rev. J. H. Budden, Benares, April, 1842.)

THERE can be no doubt that first impressions depend as much, if not more, upon the previous disposition and character of the subject of them, than on the objects which produce them; so that according as expectations have been too high or too low, when brought to the contemplation of the reality, they have been disappointed or exceeded. Whether it was that my information was very defective, or my temperament not very sanguine, I do not know; but I must admit that the first impression produced upon my mind, by actual contact with the Missionary body and Missionary operations in India, was more favourable than I expected. I was impressed with a sense of the weight, respectability, and importance of the Missionary body, including all denominations, both in Madras and Calcutta; and was struck with the indications of their influence, direct and indirect, on the European community generally. Whatever feelings may be entertained towards them in private, they are all, externally at least, treated with the greatest respect. They are neither despicable nor despised.

I was no less gratified to observe the feeling of harmony and affection which seemed to pervade the different members and denominations of the body alike. I had the opportunity of attending some meetings in Calcutta, in which this feeling was exhibited in a manner that could leave no doubt of its sincerity. I had also the opportunity of visiting many public institutions connected, more or less intimately, with Missionary work; and I conceive no one could visit them for the first time, without receiving the conviction, that among the various influences which are contributing to form the public mind in India, that resulting from Missionary operations, is one of the most powerful and important. This is true, I think, both of the European and native community, though the degree in which it bears upon the former, in proportion to its extent, is greater than on the latter. And though, of course, we can never feel that our work is done until the heathen are brought to the worship of the

one true and living God, through unfeigned faith in his son Jesus Christ, we should, I apprehend, form a false estimate of the state of things, if we reckoned as of no account, even a partial removal of one of the greatest of the hindrances which has existed to the attainment of our object.

It is not easy to calculate the amount of direct influence exerted on the minds of the native youth by the Assembly's Institution; or by our own more recently-formed Christian Institution, which is treading nobly in the steps of its predecessor. I was both surprised and delighted at the progress which had been made in the cultivation of their minds, and in endeavours, seemingly successful, to inspire a love of truth. I could scarcely help believing that a few years of such uninterrupted influence must effect an entire revolution in native society in Calcutta, unparalleled by any thing that I am acquainted with in their previous history. I had not, from various reasons, so good an opportunity of judging of the probable share which the scriptural mode of preaching the Gospel to adults will have in effecting this change. My observations in this department were limited to the sphere of the labours of our valuable brother, Mr. Lacroix, whom I accompanied to Rammakal-Choke, the village in the neighbourhood of Calcutta, more immediately under his pastoral care; and truly that would be a happy day for me, in which I might look on such a company, and feel that it was composed of my spiritual children. It was my privilege to be present on the occasion, when your Missionary took leave of the people of his charge; and nothing could be more delightful than to witness the overflowings of their affection for him, and their sorrow at his departure, especially as this last feeling was relieved by the thought, that he hoped to return after a short time to spend the remainder of his life in their service. Meanwhile I should think that Mr. De Rodt will, by his efficient ministrations, do much to render the absence of their pastor less painful.

ULTRA GANGES.

OPENING PROSPECTS IN CHINA.

(From a letter of the Rev. E. C. Bridgman, an American Missionary, dated Macao, Jan. 1, 1842.)

By midsummer, we expect that Sir Henry Pottinger, H. B. M.'s "Minister extraordinary to the court of Peking," will be at the Capital. Once there, he must either receive overtures of peace, or enter the court and become dictator. The reigning dynasty must yield, or perish in the struggle to maintain its supremacy. Possibly this struggle may be prolonged for years; but, whether it be long or short, we feel certain that it will, eventually, introduce a new and better order of things. Hence we have drawn the cheering conclusion, that the acceptable year of the Lord,—the set time to favour the land of Sinim,—is at hand. In either case, whether the Emperor yield or resist, toleration must be obtained. God has often made use of the strong arm of civil power to prepare the way for his own kingdom—that kingdom which is righteousness and peace, which cometh not with observation, and is not of this world. Of this there are many instances: a very recent one is afforded in Western Asia. There the power of the false prophet claimed supremacy, and the worshipper of Immanuel was stigmatized as a dog. But political revolutions, without any reference to creeds, have there entirely changed the aspect of the religious world. Since the termination of the hostile operations in the Mediterranean last year, a firman has been issued by the Sublime Porte of Constantinople, scarcely less favourable to the interests of true religion, than was the decree of Cyrus, when he gave to the children of the captivity permission to go back to their own land, and there rebuild the temple and revive the worship of Jehovah.

In China, we see a supremacy no less lofty and unjust in its pretensions, not only taking his inalienable rights from man, but presumptuously encroaching on Jehovah's prerogatives, attempting to abrogate his laws and stigmatizing the religion of Jesus Christ as base and wicked. This supremacy is, we think, about to be broken down, and so much toleration and protection granted that every man may worship God according to the dictates of his own conscience.

In view of such prospects, we know that all our Christian friends will anxiously, with us, watch the progress of events and every opening scene. Amid the distresses and perplexities which have overtaken the inhabitants of this land—by the introduction of opium, by the continuance of war, by inundations, by divisions of councils, by the tumults of the people,—God is evidently carrying on his own great designs; and in

wrath he will remember mercy, bring order out of confusion, good out of evil, and make even man's wickedness promotive of his glory. His promises are sure; none can stay his hand; the heathen shall be given to his Son; and all the ends of the earth praise him as Lord of all. China and Japan are included in the divine promises, and ere long will both be visited with the dayspring from on high.

The prospect of soon having access to 400,000,000 of souls, or even to any considerable part of this number, ought to stimulate every true believer in Jesus to awake to righteousness, to put on strength, and to come up to the Lord's help against the mighty. How great is the work here to be accomplished! How few are the means now in operation!

From the contemplation of the animating prospects, to which we have alluded, your attention might be directed to things of quite an opposite character—things which cause us no little anxiety and sorrow of heart. We are few in number, weak, feeble, while some are sickly. The language we have to speak is divided into scores of dialects, and their acquisition is very difficult. The people are self-righteous, proud, deceitful, desperately wicked, and exceedingly ignorant. The sword of the Spirit is yet unpolished; and all the other implements of our warfare are in poor condition. Many nominal Christians around us, who ought to be examples of whatsoever things are good, are the very reverse—living in open sin, neglecting all the public ordinances of the Gospel, and bringing constant reproach on the holy name they bear.

But why dwell on these dark scenes? Shall aught of discouragement or difficulty damp the ardour of the soldier of the Cross, the follower of the Lamb? Come what may of opposition, if God be with us, who can be against us? If faith be genuine, and the graces of the Spirit cherished as they ought to be; when weak, then shall we be strong; and through the mighty power of Him whom we adore and serve, we shall be able to do all things, and eventually gain complete victory and success.

At Hongkong, Amoy, Chusan, Chinhae, and Ningpo—all of which are now occupied by British forces—full protection and free toleration are enjoyed. To these places no Missionaries have yet gone to reside; nor, since our last semi-annual letter, has any one been in Canton, except on short visits. Our labours in Macao have been continued without interruption.

The hospital of the Medical Missionary Society, under the care of Drs. Hobson and Lockhart, (of the London Missionary Society) is the constant resort of the sick and diseased; the names of 2,126 patients having been entered on the books of the institution since the 1st of last July. Christian

books, the Sacred Scriptures and tracts, are always there accessible, and freely distributed. This mode of administering simultaneously to both body and soul is, especially under existing circumstances in China, worthy of every encouragement and commendation.

(From Dr. Hobson, Macao, Jan. 17, 1842.)

No change has transpired of importance in the Mission since we wrote. We expect very soon to hear that Her Majesty's forces have marched on to the large and important city of Hong-chow-foo, where the chief defences of the Chinese are made. Her Majesty's plenipotentiary and generals were only waiting for reinforcements, which by this time have probably arrived. If this populous city and emporium for trade should be taken, the results will be immediately apparent; for it is generally thought that either a settled peace will be established, or the war continued till Peking is in our

possession. Great dependence is placed upon the present defences of Hong-chow-foo, which, like the rest, proving useless, will probably convince the Emperor and his advisers that farther resistance is vain.

I purpose, if nothing unforeseen occur to prevent, to station myself in Hong Kong the coming summer, where there will be by that time a large native population, chiefly speaking the pure Canton dialect, with whom my intercourse will be more pleasing and useful than it would be if I mingled with those whose dialect differs somewhat from it.

AFRICA.

FEAR OF SICKNESS AND DEATH AMONG HEATHEN TRIBES.

(From Rev. Dr. Philip, to his son Wilberforce, Kat River, Jan. 1, 1842.)

You have heard of our detention here on account of the prevalence of the small-pox. The disease is spreading widely over this country, and the people are very much afraid of it. When this fear gets possession of their minds, it destroys all the kindly feelings of the human heart. A case of a very tragical nature occurred a few days ago, in this neighbourhood. A young Caffre went to visit a kraal where the small-pox had broken out; his family received notice of it in his absence, and when he returned, under night, they would not admit him into their hut. He attempted to force his way, and his own brother, in the presence of their parents, stabbed him to the heart.

When small-pox makes its appearance in an individual, it is no uncommon thing for all about him to leave him to perish. I have heard of a case among the Tambookies, of a young man who was put to death, the people fearing to come near him, or to allow him to live, lest his corrupting body should poison the atmosphere, and spread the disease over the country.

In many places the dread of small-pox is very great; but they do not put the sufferers to death in this way at the Missionary stations. Thus a blessing attends the Gospel in its first introduction among the heathen. When they begin to understand it, they become more kind to each other. The following case occurred at a native

kraal last Sabbath, and holds up an important lesson to all men. A Caffre dying of the small-pox, shortly before he expired, addressed his family and friends in the following words: "Now that the darkness of death is coming upon me, I see that the word of God is the light that would have guided me through the night of the grave, had I believed it. But I rejected that light! Let my poor children be educated where God's word is, that they may not die in the state in which I am dying. Nothing but God's word will dispel the darkness of death; and when men reject it, the darkness of death is to them much greater than it is to those who never heard it."

It is pitiful to think of the heathen world sitting in the darkness and the shadow of death, and yet those who live in Cape Town, and reject the word of God, are in a worse condition than the Caffres, who do not hear or know so much of the Gospel. I hope you are still zealous in collecting money to send the Gospel, the only light that will guide men through the darkness of the grave, to the poor heathen and to their children, who are like birds of passage not knowing whence they come, or whither they go. All the people in this country are crying for Missionaries. We had some Chiefs from Tambookieland, who came here yesterday to ask me for Missionaries.

We cannot suppose that their wish for Missionaries arose from a sense of their

spiritual wants. This may be the case with some of them, but the number is comparatively small. They see what the Gospel has done for the Hottentots, and what it is doing for the Fingoes; and they feel that it is a protection to them. While we wish to have these people actuated by higher motives, yet the good things of this life, which the Gospel confers, may lead to the higher blessings of the life to come.

The Chiefs have been with me again. They want the Gospel, but nothing will save them as a people, or as individuals, but the Gospel in their hearts; not like a printed

book in a chest, but as a well of living water, springing up into eternal life.

The effect of the Gospel on the Fingoes is wonderful. We have many converted Fingoes here, who were once in a state of slavery among the Caffres. There was no class of people whom the Caffres despised so much, and accounted so far beneath them as the Fingoes, and now they look up to the converted and Christian Fingoes. The Chiefs visit them in their houses, and drink milk with them: this is to own them as their equals. A Caffre Chief will not drink milk in the house of a common Caffre.

OPERATIONS IN MADAGASCAR AND VOYAGE TO MAURITIUS.

THE Rev. D. Johns has recently visited some of the populous districts of the Island of Madagascar, to which the power of the infatuated and cruel Queen does not extend; and the result of that visit is communicated in the subjoined letter of our devoted brother, dated Mauritius, February 7, 1842. It will be seen that amidst severe sufferings, and great perils, the providence of God has been most mercifully displayed in Mr. Johns's preservation.

Openings for instruction.

WHILE in Ambongo, we had several of the subjects of Ratafikandro, the king of the country, and of a neighbouring chief, Raboky, learning to read and write; several could spell, and no doubt, when some shall have learnt the *taratasy*,* many more will be induced to follow their example. Raboky said repeatedly he would give us as many children as we could teach, and he sent three of his grand-daughters to us, who made, before I left, good progress. We had numerous religious conversations with the people, and some of them occasionally united with us in family worship; but, as there were many Arabs residing in the same village who had much influence with Ratafikandro, we thought it best not to attempt public preaching there just then, and I believe that more can be done among such people at the commencement by reading and conversing with them, than by preaching.

In Ambongo there are seven or eight chieftains, each of whom has many thousand men under him. From what I could learn there are fifty or sixty thousand people in the district, and I am convinced that the chiefs would be quite willing to allow their subjects to learn the *taratasy*. As they are so jealous of one another, there should be at least one teacher placed under each; and I believe if this could be done, the art of reading would soon spread through the whole district.

Disposition of the people towards the Christians.

We made every inquiry in Ambongo about the persecuted Christians who were supposed to have fled there, but we could not find that one of them had ever come to that part of the island. Had any of the Hovast appeared in Ambongo previous to our going there, they would either have been put to death or sold as slaves to the Arabs; the people seem to detest the Hovas; but if the Christians were to go there now, I believe they would not only be protected, but treated kindly for our sakes. This, with the permission to establish schools, and teach the people privately, are great objects gained at Ambongo. Communications can easily be opened now with the Christians in Imerina, and I am in hope that this will be effected by Andrianilaina before my return.

During my stay at Ambongo, I got acquainted with several influential men from Menabe, and they also assured me that their chieftains and people would be very glad to learn the *taratasy*: they wished me to go down with them, and I would have most cheerfully consented if I had had a small vessel at my command. Indeed, from what I could learn, I have no doubt we could easily establish schools on the western side of the island all along from Ambongo down to Cape St. Mary, so that a more extensive field of Missionary labour is now open in Madagascar than has ever been

* A generic term for reading, writing, paper, books, &c.

† The native Christians belong to the tribe who bear this name.

before. It is true the experiment has not as yet been made anywhere south of Madagascar, excepting at Ambongo.

Embarkation for Mauritius.

I left Nosibe, 5th of December, on board a small schooner, bound with a cargo of rice to Mauritius. I was not aware of the state of things in this schooner until I went on board to depart from the island; but I soon found that four of the crew had deserted, and two were ill of the Malagasy fever, so that only two were left with the captain and mate to work the vessel. The captain told me how he was situated, saying that the government at Nosibe had refused him permission to engage a single man. I felt sorry then I had engaged my passage in a vessel so short of hands, and especially as the hurricane season was coming in. The captain said it was his intention to touch at Nosimitsio or Minow island, which lies a little north of Nosibe. He begged of me, as I was well acquainted with the king of the island, to use my influence to get men to go as labourers to Mauritius, who might also assist in working the vessel. I told him I would act as an interpreter for him.

A new field of labour.

We arrived there the following day, and proceeded to the village of the king, who received us very kindly. He is a very intelligent man, and has improved a little in civilization, having submitted to Radama and lived with the Hovas twelve or fourteen years: he and several of his men learned to read and write a little from the Hovas. We spent two days with him, and he gave us permission to engage twenty or thirty men to go to Mauritius. The captain, who was a young, inexperienced Irishman, engaged eighteen men, though he had no accommodation for more than four or five. I told the chieftain of my visit to Ambongo, and after some conversation he asked, "Why should you pass by us, and go to Ambongo to teach the people the taratasy, and leave my people to live in ignorance? I am sure (said he) you will receive no more kindness from the people there than you would receive from us here; if you will come and live among us we shall build you a house of prayer, and a school-room, and a dwelling-house for yourself, &c.; and I shall learn the taratasy myself, and give every encouragement to my people to do so. I have seen the value of the taratasy while I lived with the Hovas, and am anxious that my people should know it." I replied, that we were as ready and willing to teach him and his people the taratasy as any other tribe in Madagascar, but that I understood he had submitted to the French, and placed himself under their protection.

This he firmly denied, and declared that he was quite an independent king, and that he would never place himself under the French. "But leave that with me," said he, "and come here to teach us, and I shall see that the French shall not in any way interfere with your instruction."

I promised to return in six months, and if possible to take one who would be able to teach them the taratasy. With this he seemed exceedingly glad; and I have great hope that much good will be done among these people. He has now from two to three thousand persons with him, and many thousands of his people are on the mainland, where they form the most powerful enemies the Hovas have to encounter in the north of Madagascar.

Sufferings at sea.

On the 8th of December, we sailed from this beautiful island with the eighteen men on board, but in two or three days the captain found that his water was falling short. He put us all on an allowance, (one small bottle of water for each man per day,) and as the wind and current continued against us for a month, we made scarcely any advance. I cannot describe our sufferings during the whole of this month, owing entirely to the obstinacy of the captain. The weather was exceedingly hot, and we had no hing on board to eat but very bad salt beef and rice boiled in salt water. I lived almost entirely on the latter during the month, for salt beef does not agree with me, and if I took it, it created violent thirst, which I had nothing to quench. I had some tea with me, but the captain refused me any water beyond the one bottle, the same as the rest of the men. During the month, I had several fits of fever, which produced great thirst, but I was obliged to endure it as well as I could. I more than once offered a shilling for one bottle of water, but no one on board was disposed to sell his petty share. However, the Malagasy, though almost dying of thirst themselves, offered me a mouthful of water from their bottle several times. There was not a drop of wine of any kind on board. I never knew the value of water before. The Malagasy one night were almost parched with thirst, and had it not been for me they would certainly have risen against the captain and the crew. They brought the axe to break the water-barrel, with the intention of helping themselves. The scarcity was altogether owing to the obstinacy of the captain. We were once within two miles of a small island where there is abundance of excellent water, but he would not land, fearing lest the Malagasy labourers should run away.

Kind reception by the Hovas.

After wandering about Cape Ambro* for more than a month, we at last came opposite the British Sound, and being now almost wholly destitute of water and other provisions, except rice, we were glad to put in at this excellent port. In the middle of the night the men took the boat and escaped from the ship. This made the captain curse and swear like a madman: he had been in the habit of doing so daily since we left Nosibe, but now he directed his anger towards me, as if I had some hand in their escape. I was in misery on board this vessel, and things were growing worse and worse, so that I was induced to abandon her and take my chance to get down to Vohimarina by land. I was convinced that the Hovas in these parts knew nothing of my assisting the Christian refugees to make their escape. The Hova officers on board gave me every encouragement, and promised to find bearers for me. I went on shore with them, and we proceeded on our way to the military station, where the Governor resides, and which is about fifteen miles from the British Sound, on the way to Vohimarina. I was received very kindly by the Governor, and stopped with him two days, and all his officers and soldiers behaved very kindly to me. I engaged twelve maromitas† here to take me to Vohimarina, where I arrived in eight days. All the

country, from the British Sound to Vohimarina, is delightful. There is no part of Madagascar equal to it, and it is free from the fever.

The Governor at Vohimarina also behaved very kindly to me; he sent me a present of a turkey, two geese, two ducks, several fowls, and two sacks of rice, saying, that it was the Queen that sent them. I found a vessel sailing for Mauritius the day after my arrival there, and reached Port Louis in twelve days.

Proposed Mission of Malagasy teachers.

It is my intention to visit the same places in June or July next. I shall take with me Joseph and David, and shall leave one at Nosimitsio, and the other somewhere in the south of Madagascar. I must, if possible, find out the brother of Rafaravavy, who has united with the Sakalavas. Another officer from the capital with 300 or 400 men has joined him. An army of 4,000 men were sent in search of them, and all have joined the rebels, so that no less than 4,000 or 5,000 Hova soldiers have joined the Sakalava during the last year, besides forty officers of high rank. There is a fine field of labour among these people, and I am sure they would give us a hearty welcome. Rafaravavy wishes to go there, but before taking her we must find this party out.

APPLICATION FROM MR. GORDON, RETURNING TO INDIA.

THE Rev. J. W. Gordon, being about to return to his Missionary labours in the Teloo-goo Country, would be happy to receive any donations in needle-work, school-books, new or second-hand, for the use of the orphan and day schools at Vizagapatam and Chicacole. A debt of about 50*l.* still remains on the Teloo-goo Mission press—any help to this object would be most thankfully received. Useful books on general science, history, biography, theology, and Missions, for a Mission library, would also be very acceptable. Mr. Gordon's best thanks are presented to the friends at Newport, Bedford, Exeter, Liverpool, Stepney, Chelsea, Mansfield, Bradford, and to the Ladies' Society, for their valuable aid during the last three years. Any further donations should be sent to the Mission House, Blomfield-street, during the present month.

APPLICATION FROM MR. VOGELGEZANG.

THIS devoted Missionary has been for some time engaged among the coloured population inhabiting an extensive and destitute district of Cape Town, and his labours have been greatly honoured and blessed. He has succeeded, through divine favour, in forming a numerous congregation and church, and amongst his people many individuals are to be found of distinguished worth and piety. Several of these, however, while rich in faith, possess so little of this world's goods, and are so destitute of ordinary comforts, that their worthy pastor has been induced to appeal on their behalf, to the generosity of christian friends in England. He especially solicits assistance for ten poor members of his church, who, in addition to the infirmities of age, are suffering under an almost entire privation of the necessaries of life. Three of them are blind, and the others are afflicted with bodily

* The most northerly point of Madagascar.

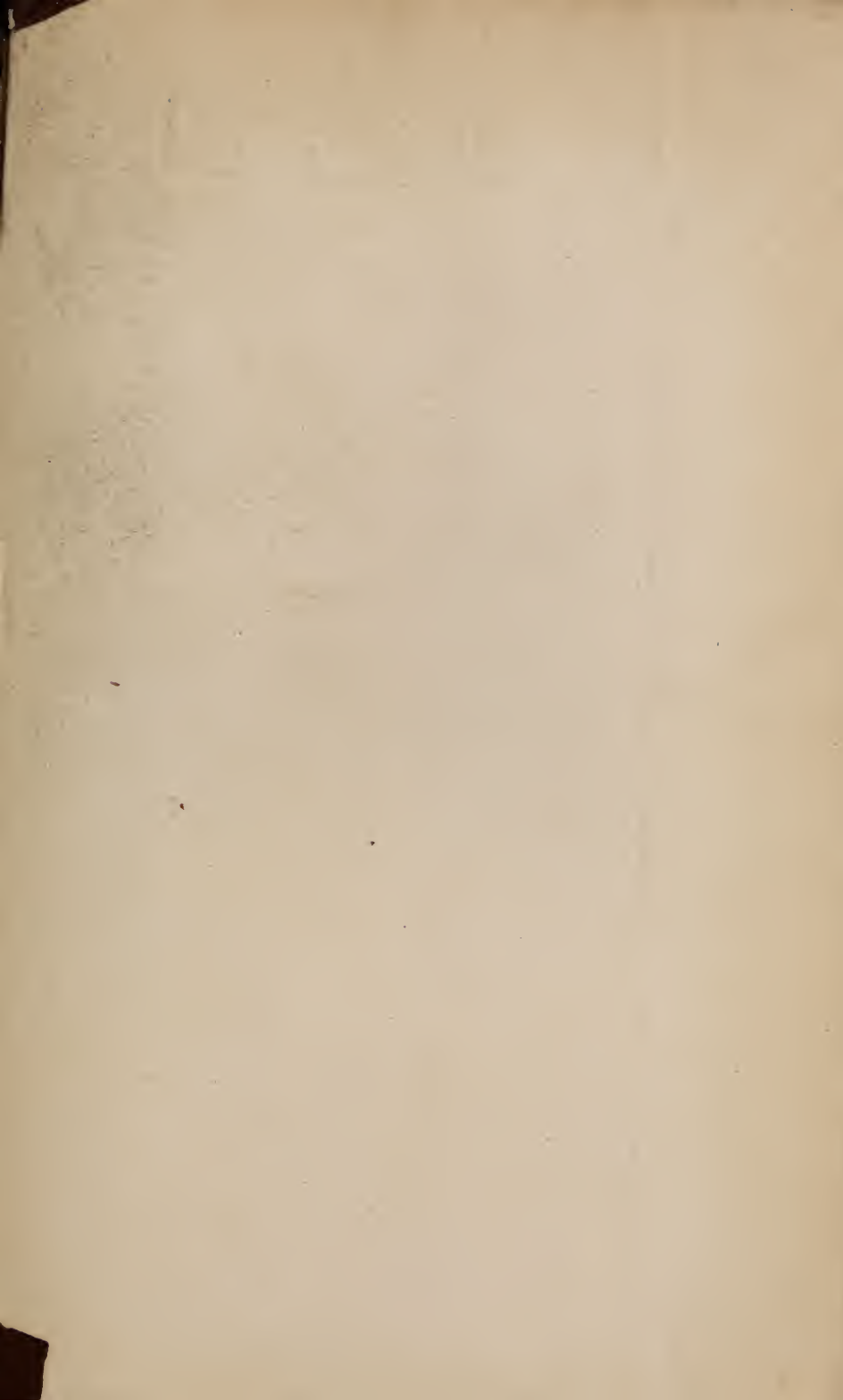
† Answering to Palankeen-bearers in India.

£ s. d.		£ s. d.		£ s. d.	
	his friends, towards paying off the Society's present debt.....	6 1 6			
	<i>Wiltshire.</i>				
	Melksham	21 10 4			
	Westbury Lower Meeting	14 0 0			
	Devizes, Legacy of late Mr. R. Waylen, less duty	90 0 0			
	Swindon	17 11 0			
	<i>Yorkshire.</i>				
	Sheffield, H. Cutler, Esq.	1 1 0			
	Whitby, for Female Schs. at Coimbatore	40 0 0			
	York, the Misses Green- how, towards the defi- ciency	5 0 0			
	Mr. James Backhouse and friends, for the Scripture Lessons in Bechuana	40 0 0			
	Ditto, for training a Native Youth at Han- key	6 0 0			
	Miss Backhouse, for Nat. Girl, Mary Back- house	2 10 0			
	West Riding Aux. Soc. per W. Stancliffe, Esq.— Brighouse	20 0 0			
	Halifax-square Chapel, on account	19 9 0			
	Delph	8 7 7			
	Houley	5 4 0			
	For Fem. Education For N. Tea. J. Oldfield, and J. Wrigley	20 0 0			
	Huddersfield, Rams- den-street Chapel ..	30 0 9			
	Otley	18 10 5			
	Pontefract	54 9 6			
	1861. 1s. 3d.				
	Wakefield, for Nat. Tea. J. D. Lorraine	10 0 0			
	For Nat. Schoolmistress, Sarah Bruce	10 0 0			
	201.				
	<i>WALES.</i>				
	Amlwch, Rev. W. Roberts	1 0 0			
	Haverfordwest, Albany Chapel	20 8 7			
	<i>SCOTLAND.</i>				
	<i>Collections by the Deputation.</i>				
	Dunfermline, Rev. Mr. McMichael's	4 0 0			
	Rev. G. Thomson's ..	3 6 0			
	Rev. J. Young's	5 4 0			
	Alloa, Rev. P. M'Dowall's	7 17 10			
	Mr. Robb	1 2 2			
	Stirling, Rev. Mr. Mar- shall's	4 11 2			
	Mr. Marshall's Bible Class	1 1 10			
	Haddington, Rev. Mr. Thomson's	5 9 9			
	Stranraer, Miss M'Dow- all, for Schools in Caf- fraria	1 0 0			
	Sabbath-school classes	2 0 0			
	Aberdeen—				
	George-street Church..	9 10 0			
	Fredericks-street do. ...	6 0 0			
	St. Nicholas-lane, do.	3 0 0			
	Blackfriars-street do...	10 15 0			
	Belmont-treet, do.....	3 5 3			
	Greyfriars do	3 12 0			
	Woodside do.	0 17 0			
	Cotton Chapel	2 5 3			
	East Church	10 6 8			
	Aberdeen Missionary Society	6 0 0			
	Female Auxiliary	7 2 10			
	Do. Public Meeting ...	5 2 6			
	Juvenile Auxiliary ...	2 0 0			
	Less exps. 4l. 2s. 3d.	101 7 0			
	Aberdeen Missionary So- ciety, per Mr. G. Brown	43 10 0			
	Misses Allardyce, per Professor Bentley ..	0 10 0			
	441.				
	Ayr Congregational church	3 5 0			
	Dunee, Young Men's So- ciety	3 0 0			
	Dumfries, per Rev. R. Machray	21 0 0			
	For Nat. Boy, J. Samson	3 0 0			
	241.				
	Banff Independent Ch...	20 0 0			
	Dundee, Ward Chapel, Col. after an address by Rev. G. Pritchard	21 5 4			
	Union-street Sabbath- school, and Mr. G. Rough, 11. each, for Schools at Nagercoil	2 0 0			
	Kirkcaldy, Second United Secession Church	3 0 0			
	Dalkeith Congregational Church, per Mr. W. Lyle	10 0 0			
	Edinburgh Aux. Soc. per G. Yule, Esq.—				
	Pittentwen Relief Ch. Bible and Mis. Soc...	1 0 0			
	Walls, Shetland, Cong. Church	5 0 0			
	Rose-street Sabbath-sch. Missionary Soc.	1 10 0			
	Melrose, Young Men's Missionary Society ...	3 0 0			
	J. Cornwall, Esq.	2 2 0			
	J. S. Hepburn, Esq. ...	1 0 0			
	Forfar, Juv. Soc. for Religious Purposes ...	2 2 0			
	South College-street Church, Mis. Soc. ...	10 0 0			
	Amicus, for Missions in South Seas and Africa, by J. Young, Esq.	20 0 0			
	Hon. Miss M'Kenzie, per Mrs. Moore	0 10 0			
	Mrs. Moore	1 0 0			
	Lamington Sabbath-sch.	0 16 9			
	Miss Cunniham's Young Ladies	1 1 0			
	Rhynie Parochial Miss. Association	1 0 0			
	Rose street Sab-sch. ...	1 0 0			
	Abbotshall Bible and Missionary Soc.	4 4 0			
	551. 5s. 9d.				
	Erratum in the May Ma- gazine. "Messrs. W. Sommerville and Son, for the Chinese Scrip- tures," instead of 51. read 251. and the total 451.				
	Edinburgh, Albany-street Chapel, for Mr. Birt's School in Caffraria....	8 0 0			
	St. Andrew's, Market-st. Sabbath-school, for Berhampore Orphan Asylum	1 0 0			
	Paisley, Threud-street Relief Society	10 0 0			
	Canal-street do.	3 0 0			
	Hawick Relief Church...	3 0 0			
	Kinross, R. F.	5 0 0			
	Ditto, for Mrs. Por- ter's Orphan School, Vizagapatam	5 0 0			
	101.				
	<i>IRELAND.</i>				
	Carrickfergus	3 0 0			
	Cork	33 2 7			
	<i>JERSEY.</i>				
	Aux. Soc. Balance, 1841, 1842	1 2 9			
	<i>SWEDEN.</i>				
	Swedish Missionary So- ciety	32 10 0			
	Towards the circulation of the Scriptures in China	4 11 0			
	371. 1s.				
	<i>AMERICA.</i>				
	A Friend in Nova Scotia	40 0 0			
	Quebec, Mr. L. Lewis and friends, for Mrs. Lewis's Orphan Asylum, Coim- batore	10 0 0			
	Goderich, Canada, Ju- venile Missionary So- ciety, per Rev. W. Clarke	8 5 2			
	<i>DEMERARA.</i>				
	Providence Chapel, Rev. Joseph Ketley and friends	24 18 4			
	Towards a Printing- press under the charge of Rev. S. Dyer	67 14 9			
	921. 13s. 1d.				
	<i>From the 1st to the 31st July, 1842, inclusive.</i>				
	W. C. H.	1 1 0			
	H. B. X.	2 0 0			
	A silver tankard, and other articles converted into money for Missionary purposes, by a Teeto- taller of six Years	8 16 0			
	D.	20 0 0			
	Mr. T. Martin, half-yearly Subscription	12 0 0			
	Miss Dennison, for Edu- cation at Mr. Birt's sta- tion, Caffraria	1 6 6			
	Mrs. Lewis, for Nat. Girl in India, Mary Jane Willis	2 5 0			
	Do. for Nat. Girl in Af- rica, Anne Phillips ...	3 0 0			
	A Friend, for the support of Rarivavavy	10 0 0			
	M. W. for Female Educa- tion	5 0 0			
	Per Rev. J. J. Freeman, for a Native Girl at				

£ s. d.		£ s. d.		£ s. d.	
Salem, to be called Sa- rah Grace.....	1 16 0	den.....	39 19 2	Southwold 19 4 1	
Tanner's Hill Juvenile Association, per Mr. T. Carter	1 2 0	Cheshunt Association ...	24 3 3	Stansfield 13 2 2	
Highbury College Stu- dents' Association	6 12 6	Rev. M. M. Preston ...	2 0 0	Stowmarket 82 3 1	
<i>Buckinghamshire.</i>		Nazing	8 14 8	Village stations	12 16 8
Woburn	5 9 8	Hertford	3 17 4	For N. Tea. J. A. Webb and R. Morrison.....	20 0 0
Great Missenden, Mrs. Horner	1 0 0	Hertford Heath	3 4 0	For N. Girl S. A. Knill ..	2 0 0
<i>Cornwall.</i>		Southgate.....	2 12 0	Sudbury	74 2 9
Maylor, Mr. John Rich- ards, per Rev. T. Wildbore	200 0 0	Hoddesdon	2 0 3	For Vizagapatam Orp. School	1 0 0
<i>Derbyshire.</i>		46l. 11s. 6d.		Coll. at the Ann. Meet. of the County Society	30 0 0
Bakewell	15 4 0	<i>Nottinghamshire.</i>		Trinity Chapel	27 7 4
A Friend, per Rev. R. Knill	10 0 0	Aux. Soc. per R. Morley, Esq. Nottingham—		Wattesheld	19 1 0
25l. 4s.		Castle-gate Association	37 11 1	For N. T. Wat esfield.....	10 0 0
<i>Devonshire.</i>		Collections	78 0 5	For Mrs. Dyer's School ..	5 0 0
Exeter, per Rev. J. Bris- tow	85 0 0	W. Smart Mis.-box..	2 12 3	A Friend to Missions, by Rev. W. Garthwaite	200 0 0
Sidbury, Miss Hayman's Missionary-box	1 0 0	St. James-street. Col.	18 12 3	Wickham Brook	15 19 1
<i>Essex.</i>		Friar-lane	37 12 8	Wickham Market	7 0 11
Aux. Soc. per W. Ridley, Esq. on account.....	600 0 0	Public Meeting	17 0 7	Walpole	11 2 0
Brentwood, for Mrs. Por- ter's School, Vizagapa- tam	1 2 0	Sacrament	7 18 6	Woodbridge—	
Chelmsford, a Friend, for the education of a Mis- sionary Student	15 0 0	Surplus at Breakfast	3 12 9	For Nat. School	0 16 0
A Bible Class for ditto ..	0 0 0	Radford	6 14 7	Major Moore	1 0 0
25l.		Silston	2 1 6	Rev. E. Moore	1 0 0
Mark's Gate, Rev. J. Mu- lley, A thank-offering for the recovery from sickness of a be- loved daughter—		Ran-kill	2 6 3	R. N. Shawe, Esq.....	2 0 0
Parents.....	2 0 0	Keyworth	3 15 0	Quay Meeting	30 12 6
Daughter	1 0 0	Retford	9 3 0	Beaumont Chapel	31 1 4
Missionary-box	1 5 0	Sutton	2 9 0	Wrentham	22 15 0
Sunday-school do.	0 15 6	Laxton	1 10 0	For N. Girl E. Ritchie ..	5 0 0
5l.		Mansfield	52 4 8	Less exps. 33l. 2s. 1d.	1374 18 3
Manningtree, Mrs. Pinch- back, for a girl in Mrs. Mault's School to be called Sarah Providence	2 10 0	For Nat. Schools	2 0 0	<i>Surrey.</i>	
<i>Hertfordshire.</i>		Sutton in Ashfield	5 6 7	Brixton, Legacy of late Miss Ranger	10 0 0
Huntington and Gore.....	2 15 0	Dr. Davidson	1 1 0	<i>Sussex.</i>	
<i>Kent.</i>		Less exps. 28l. 17s. 5d.	262 14 8	Worthing, G. Lefever, Esq.	2 2 0
Margate, F. W. Cobb, Esq. including 10l. for Nat. Tea	15 5 0	Per Rev. R. Knill, the produce of an Organ, the gift of a Friend	49 12 0	<i>Wiltshire.</i>	
Tunbridge	1 10 0	<i>Shropshire.</i>		Broad Chalke, Mr. J. Burrough	2 0 0
<i>Lancashire.</i>		Filstock, a Friend, by Rev. W. Renton	10 0 0	<i>Yorkshire.</i>	
East Auxiliary Soc. per S. Fletcher, Esq. on ac- count.....	499 8 6	<i>Suffolk.</i>		A Friend to India	100 0 0
West Aux. Soc. per S. Job, Esq. on account.....	500 0 0	Aux. Soc. per S. Ray, Esq.—		Full and East Riding Aux. Soc. on account.....	253 10 7
<i>Leicestershire.</i>		Beeches	62 18 0	Sheffield, &c. Aux. Soc. on account	90 13 6
Leicester, per T. Nunne- ley, Esq. for the Press at Berhampore	2 0 0	For N. Tea. J. Crisp ..	10 0 0	<i>WALES.</i>	
<i>Middlesex.</i>		For School at Surat.....	5 5 6	Haverfordwest Taberna- cle on account.....	92 10 0
Chiswick, for Nat. Tea.		Bergholt	14 14 11	<i>SCOTLAND.</i>	
Edward Miller	10 0 0	Boxford.....	2 0 0	<i>Collections by the Deputation.</i>	
Hammersmith, Legacy under the will of the late Mr. Jacob Dud-		Bury, Northgate-street..	49 17 0	Remitted by Rev. Messrs.	
		Whiting-street	12 15 0	Swan and Ely—	
		Bungay	24 4 7	Stuartfield, Ind. Chap.	6 10 6
		For Nat. School	6 10 0	Fra-erburgh, ditto	8 9 9
		For Native Girl	1 5 0	Parish Church	3 10 3
		Clare	16 0 0	Peterhead, Cong. Ch....	7 0 0
		Cratfield	10 9 6	United Seces. Ch.	3 11 10
		For Nat. Tea. John George Cratfield	10 0 0	East Parish Church	5 18 2
		For Nat. Boys, at Tre- vandrum	10 0 0	Miss. and Bible Assoc.	6 14 9
		Debenham	25 16 1	A. T. and Mary Ander- son, 4d. per day from their birth	4 11 10
		Falkingham	1 1 0	Millseat	23 17 0
		Framlingham	22 17 2	Banff	11 12 0
		Hadleigh	121 17 0	Macduff	8 8 0
		For Nat. Tea. C. Kersey	10 0 0	Culsalmond	4 5 11
		Halesworth	34 4 6	Insch	4 12 0
		Nat. Tea. Halesworth..	10 0 0	Duncanson.....	4 11 4
		Coll. Ann. Meeting of the County Society.....	32 2 7	Tolbochleys and Percy- lew	5 14 4
		Ipswich, Tacket-street..	111 3 11	Col. by Miss J. Smith..	1 10 0
		Rev. J. T. Notidge, A.M.	1 1 0	Ditto by Miss Leslie ..	1 7 0
		J. T. Shewell, Esq.....	1 1 0	Duncanson, Rev. J. Morrison's	9 6 8
		For Nat. Girl E. Crisp	2 10 0	Inverness, Fraser-street Chapel	7 4 6
		Nicholas Chapel	43 4 0	East Church	4 10 6
		Lavenham	17 2 1	West Church	1 16 11
		For Nat. Fem. Tea. Isa- bella Meeking	10 0 0	Gaelic Church.....	1 2 6
		Lowestoft	9 11 9		
		Rev. F. Cunningham ..	1 1 0		
		Melford	6 19 6		
		Nayland	7 6 8		
		Needham Market	20 1 8		
		Rendham	28 16 0		
		For Nat. Tea. Rendham	10 0 0		

	£	s.	d.		£	s.	d.		£	s.	d.
Nairn, Parish Church..	3	4	0	North Esk Church, Rev.				Montrose Street, Rev.			
Nairnshire Bible Soc.,				Mr. Davidson	3	15	6	Mr. McGill's	6	7	0
for the circulation of				Friend, by Rev. Mr.				Nile Street, late Rev.			
the Scriptures in Chi-				Robertson	0	2	6	Mr. Ewing's	13	15	10
nese	5	5	0	J. Kemp, Esq.	2	0	0	Wellington Street, Rev.			
Forbes, Rev. Mr. Stark's	8	14	6	Rev. J. Watson	1	1	0	Dr. Mitchell and Mr.			
Lossie Mouth	2	10	0	Mrs. Watson	1	1	0	Robson	18	7	3
Bog Hole	2	8	4	Dalketh Church, Rev.				Trades Hall, Pub. Meet.	2	19	9
Elgin, Rev. Mr. McNeil's	6	3	7	Mr. Duncan	7	3	2	Kilmarnock Relief Ch.	1	2	0
Rev. Mr. Pringle's...	3	1	0	Interest	0	9	2	Paisley—			
For Native Teach. Neil								Abbey Close, Rev. W.			
McNeil, Mrs. McNeil's								Nisbet	4	8	0
Sabbath Scholars	3	0	0					Indepen. Chapel, Rev.			
By Mrs. Cuthbard	3	10	0	Glasgow Aux. Soc. per J. Risk, Esq.				Mr. McLachlan	2	14	0
Keith Indep. Chapel ...	3	8	6	Anonymous, being a				Female Prayer Meeting	0	8	0
Rhynie Miss. Society,				birth-day present, per				Irvine—			
including collections				the Deacons of George				Parish Church	4	7	2
at Indep. Chapel	8	0	0	Street Chapel	1	10	0	Miss Allan	1	0	0
Mr. Troup	5	0	0	A Friend, J. D.	5	0	0	Mr. J. Breakenridge ...	0	5	0
Huntley Fem. Mis. Soc.	12	0	0	Miss G. Gray	0	10	0	Hugh Watt, Esq.	10	0	0
Youths' Miss. Society...	3	5	0	Mr. W. Gunn	1	1	0	Mrs. H. Watt, for Be-			
Fem. Prayer Meeting...	0	12	0	Mr. J. Henderson	5	5	0	nares	10	0	0
Young men's ditto	0	10	6	Miss Henderson	0	10	6	Mr. J. H. Watt	5	0	0
Legacy of Isabel Brown	4	8	2	Mr. R. Kettle	5	0	0	Miss Watt, by Card ...	0	8	2
A Friend, per Mr. Hill..	1	0	0	M. R. A., a Friend to							
Huntly Miss. Soc. in-				Missions	0	10	0				
cluding Coll. at Mr.				Mr. J. Mitchell	3	3	0				
Hill's Chapel	23	13	1	Mrs. W. McGavin	2	0	0				
New Church Collec. ...	6	0	0	Messrs. G. Smith and				Per Rev. J. Smith—			
Less exps. 12s.	243	7	5	Sons	10	10	0	Glasgow, Mr. C. Thomp-			
Remitted by G. Yule, Esq.:				Coll. by Miss J. Kelly,				son	0	5	0
Edinburgh—				from friends in He-				Alexandria	0	14	8
Broughton Place Ch....	12	10	0	lensburgh	1	5	0	Rothsay	4	0	1
Bristo Street Church...	14	2	2	Bell's Hill Relief Chur.	2	10	0	Lanark	1	1	2
Richmond Place Chap.	7	7	0	Biggar Relief Church,							
Nicholson Street Chur.	10	10	0	Rev. Mr. Caldwell...	5	0	0				
Public Meeting	15	0	0	Black Quarry Young				Lauder United Assoc.			
Argyle Square Chapel...	19	10	0	Men's Society	0	7	7	Cong., Rev. G. Robson	2	0	0
St. Luke's Church	4	8	4	Bridgetown Relief Ch.	5	0	0	Musselburgh, Indepen.			
South College St. Chur.	8	6	2	Calton Relief Ch. Asso.	4	0	0	Secession Church ...	5	5	0
Albany Street Chapel...	9	4	6	A Female School	1	7	6	Galashiels, Mr. J. Bal-			
Rose Street Chur. Pub-				Hutchesontown Relief				lantyne	0	10	0
lic Meeting	10	11	0	Church	5	18	8	Collections by Rev. W. Buyers—			
Hopetoun Rooms ditto	11	11	2	Mr. Kerr's Wednesday				Montrose, Indep. Cha.	11	10	0
A Friend, per Mrs.				Evening Class	0	17	0	St. John's Church	8	15	0
Beilby, for South Sea				Kippen Sabbath School				Less exps. 10s. 6d.	19	14	6
Missions	2	0	0	Missionary Box	0	10	6	Dundee, Ward Chapel....	25	18	0
Leith—				Parkhead and Westmuir				Tay Square	2	4	3
Rev. Mr. Smart's Pub-				Juv. Miss. Society ...	1	0	0	Steeple Church	2	12	0
lic Meeting	4	15	5	Parliamentary Road,				Ditto, Public Meeting	8	10	1
A Servant Maid, per				Rev. W. Duncan,				E. Baxter, Esq., ... (D.)	20	0	0
Rev. Mr. Harper	0	10	0	Prayer Meeting	1	0	0	Newport, Indep. Chapel..	1	15	0
The Collections at Rev.				Collections by the Deputation.				Society for Religious			
G. D. Cullen's will be				Cambridge Street, Rev.				Purposes	2	0	0
included in the Aux.				Mr. Eadie's	9	9	9	St. Andrews—			
Society's remittance.				Duke Street, Rev. Mr.				Secess. Cha. Pub. Meet.	4	16	0
Portobello—				Graham's	2	4	9	Aux. Miss. Society	8	0	0
Rev. Mr. Cameron's ...	3	3	6	George Street, Rev. Dr.				Mrs. W. Smith	1	1	0
Missionary Box	1	13	9	Wardlaw's, several				Less exps. 17. 16s. 8d.	74	19	8
Coll. by W. Lawrie	0	12	3	meetings	88	12	0	Dalkeith, Cong. Church..	8	0	0
Do. J. Currie	2	19	0	Grey Friars, Rev. Dr.				Clatto, Mrs. Lowe, for			
Do. A. Banks	3	0	6	King's	21	19	8	Mrs. Williams and			
Musselburgh—				Hutchesontown, Rev.				Family	1	0	0
				Mr. Taylor's	8	2	4				
				John Street, Rev. Mr.							
				Anderson's	4	7	6				

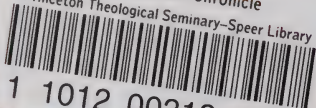
Contributions in aid of the Society will be thankfully received by Thomas Wilson, Esq., Treasurer, and Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow, and at 7, Lower Abbey-street, Dublin.



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